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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. III. AUGUST, 1888. No. 8

THE appropriations of the Assembly's Board for Papal Europe, the last year, were $4,312.50, of which $2,300 were given in aid of the Waldenses.

THE new Treasurer of the Assembly's Board is Mr. Gilbert K. Harroun, as our readers will sometimes find it convenient to remember. Any inquiries about forwarding boxes, bags, bundles, large or small, patchwork or organs, to missionaries on the field, should be addressed to Mr. C. Cutter, Shipping Agent, 53 Fifth Ave.

NOW is the time when, in different sections of the country, newly appointed missionaries are taking farewell of their friends and making last preparations to go forth in the early fall; when our ladies who have met them as candidates, the Secretaries who have appointed them and the Mission that has asked for them feel the grave responsibility of their office, and are praying that there may be no mis-appointments. Let us join our prayer to theirs, that these young ladies may all fit their places and their places may happily be fitted to them.

One of these appointees, Dr. Alice Mitchell (daughter of Dr. Arthur Mitchell), whose going forth to the Peking Hospital this fall has been a solid expectation, has in these last few weeks been lying dangerously ill in New York, but is now, mercifully, on the way to restoration.

"AS IN water face answereth to face," so came the kind responses to our suggestion to send a copy of WOMAN'S WORK to the Norway Society. The Texas lady was first, but just behind her a lawyer of Kansas City; then a teacher in Ohio; next a Swedish servant-girl in Pennsylvania, who wanted to send it to "her next-door neighbor," (and has since sent it to a family in Stockholm); and, finally, a band of little boys in New Jersey. All these who had the will to do, should appropriate the letter from Norway, contained in this issue, as if sent specially to themselves. Can the boys find out anything about Christiana?

HOW many of us have found it difficult to write even family letters, while traveling; or, after a two-days' meeting to prepare a prompt and concise account of it? All such will specially appreciate the generous effort of our correspondent who has so delightfully shared with us her experience of the great eleven days' Conference, and who mailed her report the very day following its close.

A CORRESPONDENT of the *Christian Union* says that the largest meeting of the London Conference was that one which assembled to consider *Woman's Mission to Woman*; Dr. Swanson, of the English Presbyterian Church, spoke of her work in China, claiming that in no country is it so valuable as in the Celestial Empire; Mr. Warren, of the Church Missionary Society in Japan, claimed that it is Japan which most needs woman's help; Mr. Karney, of the Church of England Zenana Society, was as strenuous in insisting that in India woman's work is of greatest value; while Rev. Wardlaw Thompson, of the London Missionary Society, declared that one married missionary, with the feminine influences of home, is worth more than twenty single men.

THE Countess of Aberdeen sat on the platform beside the Earl when he presided in the Exeter Hall meetings.

MR. DAHLE, Norwegian missionary in Madagascar, told the London Conference that on his return to Norway a new question had met him: "About half our women want to go as missionaries," and this question of sending them is to come prominently before the Synod soon to convene in Norway.

THE Earl of Northbrooke said in Exeter Hall that he thought zenana work is destined to become the most powerful engine of Christianity in India.

IT HAS been urged that every church be provided with the programme and printed report of the London Conference to be taken up *seriatim* until the benefits of this concentration of thought and experience shall be fully realized.

ALTHOUGH the programme closed the conference on the 19th, and valedictory speeches were made accordingly, the meetings continued for two days longer. The Lord's Supper was observed and the concluding day was devoted to a continuous prayer-meeting from 10 A. M. to 10 P. M.

ROBERT CUST, of London, sums up concerning the Conference: "It was a great success — complete, and without blemish, harmonious and comprehensive. Nothing could exceed the sweet courteousness of our American visitors, men of noble and distinguished bearing, men of power and of eloquence, men whom it is an honor to claim as friends, and whose words will live in the recollections of those who heard them.

"This Congress will not have been in vain. It marks certain great facts: that in the Lord's work there is no longer separation of nation, or denomination, or of language. There is one faith, one Bible, one baptism, one desire to preach Christ in a Christian way, by holy methods and in brotherly love to all fellow-workers who love their Lord and His inspired Word."

WITH the brief sketch of the Keith-Falconer Mission, to be found on another page, closes our series of ten articles upon Mohammedanism which have appeared in this Magazine at intervals since January, 1887. Is it too much to hope that they have both contributed to a present interest in this stupendous subject, and may be useful for reference in the future?

THE German Evangelization Society has a "Johanneum" at Bonn, for the purpose of training men to evangelistic service. The men are not to occupy the pulpit; they are laymen who will speak in halls and schoolhouses, and co-operate with pastors in spiritual work, especially in cities.

G. MONOD thinks the proposed separation of Church and State in France, under present auspices "must bring distress and anxiety to all religious minds." He says: "What the Radicals wish to see, is not a free church, but a church crippled by poverty."

DR. MUTCHMORE relates the following: A zealous Scotch layman, a visitor in Vienna, started out from his hotel one Sabbath morning distributing tracts in German. He kept on until church time and then reported his work to the Scotch minister who is here under the care of the Free Church of Scotland, who said: "My brother, I appreciate your zeal, it is beautiful, but your judgment must be dethroned; it is a marvel that you are not now in prison, and a greater marvel if you are not arrested while on your way home."

DR. LILLIAS HORTON mentions among the sights of Osaka, which she visited on her way to Korea: "A big temple which has been 600 years in building. I saw the hair ropes made from the tresses contributed by women to the gods, for this purpose. One rope was 38 yards long and weighed 2,800 pounds. The pillars and huge beams were dragged to their places by these ropes.

"In Osaka, also, I saw a real sky-lark on Sunday. It was the sweetest little singer, circling higher and higher, its beautiful song falling as clear as a bell right from the sky, and when the song was finished the singer flew right down to its little nest."

CENTENARY OF PROTESTANT MISSIONS.

AT THE LONDON CONFERENCE.

This Conference may fitly be described as a century's jubilee over the progress of Missions. Serious problems and perplexing situations, with indifference at home and depravity in the field may cast their shadows, but they cannot diminish the triumph which rightly rejoices the Church of Christ in the review of the last hundred years.

Doubtless this assembly makes an impression upon London's religious world, as Ascot* and its thronging votaries now flavors the "season" for society, yet thousands might come and go upon the crowded Strand and never be noticed. To none of the passers-by would old Exeter Hall seem very attractive without its history and associations, but as rich kernels hidden within the cells of the rough-coated nut, so, at every twist and turn of the dark halls, rooms open, devoted to some good agency, and now mainly utilized for the purposes of the great Conference: great in numbers as well as in its object, for its membership alone is more than 1500, who represent 130 societies from Europe and America.

The Conference was called together on Saturday evening, June 9th, by the President, Lord Aberdeen, in a public reception, which included an informal tea, and a spirited programme of welcome, responses and addresses, in which the word prayer was specially emphasized. It was a noble sight to witness this array of veterans, flocking from the remotest parts of the earth to testify here of the things which they had seen and heard. The panorama of travel, all sight and sound of the wonder-world without, gave place to the one regnant thought, Christ the Saviour of Mankind.

The two Sabbaths have afforded opportunity for worship in sanctuaries consecrated by service through the changes of many generations. What more could one have desired than to find Canon Farrar ministering at St. Margaret's, the grand Spurgeon once more able to preach to the eager multitude in his Tabernacle, and to attend a twilight service in Westminster Abbey? The first being Hospital Sunday, the venerable Bishop of Carlisle took for his theme the burden of sin and sickness entailed upon the world and borne for it by the suffering, yet triumphant Redeemer. The lesson was timely and of world-wide application, and to its tender sentiments the great congregation responded with reverent attention and moistened eyes, while from the invisible company of saints, apostles and martyrs around that solemn place, one might almost have heard an echoing "yes."

As at the opening service of the Conference, so the spirit of prayer prevailed through the whole series. Three meetings for members only and four open meetings each day required a programme which filled six closely printed pages with merely the topics and names of writers. Extempore speakers were to follow each topic. It was not a thousand tongues that one so much needed as a thousand ears, with proportionate strength and ubiquity to begin to take it all in.

First Session.

"The Missionary" was the first subject introduced; his qualifications, spiritual and mental. Following Rev. C. H. Barlow's appeal, first, for the Bible-steeped heart; afterward, the invaluable college curriculum, acquaintance with missionary heroes in biography, for some musical, manual and medical training,—came Henry Grattan Guinness, who feels that the Church of Christ might evangelize the whole earth during the present century. God who made the world can make the true missionary. Christ trained his disciples not through the tedious process of the schools, but by a short period of daily instruction and example. These diverse views brought out various supporters, among them Drs. Murray Mitchell, J. Hudson Taylor, A. T. Pierson and Geo. E. Post, and,

*The Conference was held at the date of the races at Ascot Heath.

after all was said, they evidently agreed upon the words of holy writ which commands "that the man of God be perfect, thoroughly furnished unto all good works."

A Hundred Years Ago.

"The state of the world a hundred years ago with respect to foreign missions," Dr. Sunderland presented, by an interesting chapter in the history of the Church. Looking back to the Apostolic Church, it was found that the missionary spirit which impelled the scholarly Paul to leave the congenial courts of Jerusalem to go far hence unto the Gentiles, urged the infant Church at home forward at a marvelous speed during the first Christian centuries. After long decadence, the Reformation revived the Church, but held the missionary idea in mortmain. The vitality of the seed survived, and has now become the world's wonder. The ridicule against foreign missions, once so prevalent, and not yet extinct, has largely given place to respect and even admiration, since Livingstone was found dead upon his knees in the heart of Africa, and was buried among the illustrious dead of Westminster.

A thoughtful essay by Dr. Cust affirmed that every political change of the century had worked in favor of Christianity. Expansion of the Colonies, American independence, German consolidation, the opening of China and Japan, and the spread of science and education as our hand-maids, had wrought a great moral change. Hearts are softened, sympathies enlarged, and women, no longer left behind to guard the stuff, can go at their hearts' dictate to teach the Gospel.

The Bible and the Century

was the theme of Dr. Wright, of the British and Foreign Bible Society. He said the 300 translations of the Bible, and their unrestrained circulation among all peoples and tribes, stand conspicuous among the changes of the century. The copies scattered last year alone, outnumber the whole world's supply a hundred years ago. The Arabic Bible follows everywhere upon the Koran. The improvement in the versions from that which Jerome wrought out in his cave, down to the latest product of the last decades, has been glorious, and we look with equal admiration upon the teacher in Africa (and in America, too) who, among the unwritten dialects, can, by listening to the speech of a native, fix the winged words in permanent form.

From the consideration of such lofty themes, we were taken, with a celerity and surprise suggestive of the magic carpet, into the glitter and state of the Mansion House and presented among the American delegates to the Lord Mayor of London. He welcomed us in cordial phrase, alluding to his interest in an institution for the blind, which he felt is a kindred agency to foreign missions, which seeks to open the sealed eyes of the world to the light of the Gospel. A few graceful words from our American Bishop Wilson followed, and then, after partaking of the hospitable cup, and examining the insignia of office, the great mace and jeweled swords and the massive gold plate on the antique sideboard, we passed by the stately attendants out into the busy world.

Medical Missions

received most emphatic approval, and two whole sessions, with parts of others, were given to careful consideration of the whole subject. The importance of lady physicians was emphasized, and it was agreed that hospitals, dispensaries and private practice supported by mission funds, should be considered as a means by which the double care of soul and body is to be sought. Thorough training was insisted upon by physicians of both sexes from the field. Others plead that a little knowledge was not a dangerous thing, and would fit every teacher to meet emergencies. One winning speaker from the China Inland Mission said she was willing even to be called a quack, when with a very slight knowledge of remedies, she had been able to relieve suffering and win a way to speak for her Saviour. A native woman begged for the lady physician because "We can come close to her."

Woman's Work in Missions.

In the twilight of a hundred years ago, who would have dreamed of an Exeter Hall crowded with an audience of the highest

culture and social standing, addressed by men and women on "Woman's Agency in Foreign Missions!" As statements were made and evidence produced of her indispensable aid, unbounded applause followed, not alone from young enthusiasts, but from gray-haired men of most solid appearance. To woman and her work, one great evening meeting, two crowded sessions for members and various called meetings were devoted, and she divided the honors with Americans, who were constantly mentioned and never without applause.

In closing a service, an English clergyman announced the hymn "Sound, sound His praise," to be sung to a tune "We on this side of the sea call 'America,' but which you call 'God save the Queen'"!

Miss Rainy, an English lady, spoke, by appointment, upon the "Place of female agency in Mission work," saying that it supplied a missing link. She plead for unmarried ladies with unencumbered hands, and with a charming *naivete* in the presence of Secretaries and other officials, suggested feminine representation upon the General Boards.

The Young Ladies' Meeting, on Sunday afternoon, presided over by Lady Aberdeen, herself still young, brought out many to speak and to hear.

Garden Party.

Again the divines, savans, and honorable women not a few, were transported to a change of scene, and this time to a garden party given to American delegates at the country seat of Lord Aberdeen. The charming hospitality, the Christian atmosphere, the ideal English home, the dear old stars and stripes, and the four little Highland bag-pipers; the appropriate words of our large-hearted host,—of Mr. Drummond, Dr. Joseph Parker, and our Dr. Wm. Taylor of New York;—and, only think of it! the sight of Gladstone's kindly face and the touch of his hand; Mrs. Gladstone, Lady Aberdeen and her lovely little children; must it all be given in a mere touch-and-go paragraph?

The Place of Education in Missions, of course, follows in this rapid summary. *The Orient does move*—and the times over there demand education for the children. Native schools are worthless and Government schools foster atheism. Higher education levels caste, and only through the high caste convert can Hinduism be reached. Therefore, educate; but never without the Bible thoroughly taught, from the primary on through the professional institutions. A Native father who was nobler than his creed, begged for a Christian teacher, because the young men of India, educated without religion, despised the old faith which taught reverence to parents and were fast losing respect for all authority.

On the other hand, the ardent evangelist pleads for souls perishing, "As ye go, preach, heal the sick": and moved by the fervor of each speaker in turn, one could only recur to the apostles' method in the early Church, when some were set to be apostles and teachers, and others leaders and helps, with diversities of tongues. Upon one point all were unanimous: that the Native should not be Anglicized, and made to look down upon his countrymen, either by training in his own land or by bringing him to England or America.

Increase of Mohammedanism

is one topic. Dr. Post claims that its propagation is still at the point of the sword, and the subjugation of a chief by force numbers him and his whole tribe as converts to Islam. This tells wonderfully upon the census of its followers. In a sort of rivalry with Christianity, schools of an elementary character are being opened, which teach little beyond memorizing a few precepts from the Koran. High literary authorities assert that Islam is an advance and reform within its own domain, but under Mohammedan rule, the overtaxed and exhausted soil too often confirms the Syrian proverb that "where the Turk sets his foot no grass grows." The home of Islam is still the mind-enfeebling and profane harem.

The benediction was pronounced by the honored Bishop Crowther, of West Africa. What argument so eloquent against the power that sold his young life into slavery, and in favor of the Gospel that breaks such shackles and sets free both body and soul!

Asiatic Religions.

The subject of Buddhism was committed

to Sir Monier Williams; to Dr. Ellinwood was assigned that of Hinduism; and Parseeism to Dr. Murray Mitchell, and in the masterly handling of these subjects, each speaker left strong impressions. So with the great popular meetings in behalf of Africa, India, China, Japan and Oceanica. The vast array of facts, the amazing strides in one direction and sad relapses, through opium and rum, in others; the heroism of the missionary, and as often of the Christian convert; all called forth absorbed attention and responsive sympathy. Especially when in the presence of the widows of three African missionaries, Mrs. Hannington among them, Prof. Drummond alluded to a missionary on the Congo who had actually set foot on the boat which was to carry him on his way to the home-land, when the desolate condition of the poor people who followed him to the shore moved his heart to renounce the pleasure and remain with them. "The missionary needs great love and a strong character."

"THE RELATIONS BETWEEN HOME AND FOREIGN MISSIONS"

made a subject for one full session. Dr. Noble, of Chicago, among others, was prepared, out of a varied experience, to speak with the fervor of an overflowing heart.

Missionary literature had its time and place for discussion, and that form of periodical known as the Report received most hearty commendation in a speech from Dr. Joseph Parker amid the mild gayeties of the Garden Party.

Other important subjects can not even be touched upon, and only mention made of the great closing meeting to be held to-night upon the Opium Trade, and the Drink Traffic in Africa.

Members of the Conference have received the most lavish hospitality from the Central Committee, which secured entertainment in the homes of London and a daily luncheon ample and excellent. At these feasts, after-dinner speeches, by ladies as well as gentlemen, seemed altogether unique to the uninitiated. The whole gathering has been made the occasion of delightful reunions, receptions, breakfasts, and meetings for prayer and conference in homes as well as halls. Among these, the houses of Lady Kinnaird and Lord Radstock have been heartily thrown open and a warm welcome always awaits the Christian worker at Mildmay.

The flesh may grow weary and fail, but the spirit of each one who has come within the influences gathering about this wonderful Conference, must have received a quickening for zeal and service for the Lord which shall never be lost. *Caroline W. Scovel.*

LONDON, June 20, 1888.

A LETTER FROM NORWAY.

[IN BEHALF OF THE ACADEMIC MISSIONARY ASSOCIATION AT CHRISTIANA.]

GJOVIK, NORWAY, 25-6-'88.

MISS ELLEN C. PARSONS,

New York City:

Very gladly surprised, I yesterday received your letter of 11th-6th, and WOMAN'S WORK FOR WOMAN. The English-reading members of the Academic Missionary Association will, I am sure, with interest and joy read the magazine; and to the not-reading the contents shall be communicated in the meetings, what we use to do with all such communications, that are of common interest for them who love our Saviour, but are in a language that not all understand

Here, in Norway, a vivid spiritual life has commenced to move amongst the students, especially the theological ones. Some of us have, during the past three years, gathered in prayer-meetings praying for the effusion of the Holy Spirit on the Norwegian students. We have held student meetings for open Christian discourse, and we have been greatly blessed. The words of Mr. Wilder, that the American students had commenced to pray for us, enlivened us very much. We are heartily thankful for your prayers, that we highly need. Never forget to do so!

The Academic Missionary Association labours more vividly than ever. More of the members prepare themselves for going out to the heathen as witnesses of their Saviour. I shall myself—God willing, and I believe that

he will—go to India; the time I do not yet know. It seems that new times are approaching, and that our Lord will prepare his Church. God grant that in our life time "each remotest nation has learned Messiah's name." And may he give by his ineffable grace, that what we do be done for the honour of God, in thankfulness that he has saved us and deemed us sinners worthy to bring His name out over the earth. Pray for us, that our Saviour's love must fill us. In Sion is the true happiness—and not elsewhere.

I beg you bring our hearty thanks to the lady who will send us the magazine. At present it is university holidays.

Yours in the common love of our Saviour,

Olaf Bodding.

RECOLLECTIONS OF ROMANISM IN ITALY.

The Italy of to-day is a marvel to those who remember the Italy of thirty years ago. When transplanted, as a child, to the then existing conditions of Jesuitic rule and Austrian dominion that prevailed from the Alps to the very uttermost toe of that geographical boot, fitted to an alien foot, my free American blood resisted all assimilation with its stagnant life.

I recall the whispered fear of the spy, that rested as a pall on every household, foreign or domestic, in the land. The emissary of the falsely-called "Society of Jesus" was everywhere. Our Bibles must be smuggled through the Custom House, and our Protestant services conducted with closed doors, under our nations' flags, at the Embassies. Outside the gate there might exist an English chapel, but only for the transient traveler. These were not missionary centres. Of life in religion there was none, and nothing struck me with greater force on my return to this country than the lavish religious privileges of its children.

The courtliness of manner that characterizes the Italian race is full of insinuating grace, and the trace of the serpent in the cultured priest is rarely detected till one's Eden is destroyed. I remember distinctly an honored guest at my father's table, a learned tutor of the College of Jesuits, whose professional air of deprecatory humility was always galling to my childish instinct. Yet with patient persistency he took me by the hand, followed up my life, appealed to my love of the wonderful, unlocked the doors of knowledge to my greedy mind, and gaining, first my interest then my affection, tried to secure the tribute of my faith. It failed him, and the unmasking of other of his deeply-laid plots in the household exploded forever his future opportunities. I wish I could say this priest was not a type. The truth is, they are pledged to a lie, though often sincere votaries. I cannot recall, in a residence of fourteen years in Italy, having met one who was not repellent to the straightforward, true Anglo-Saxon.

I shall never forget the first Procession I witnessed. I was too young to fully understand it, but the effect upon my astonished soul remained indelible. An effect which, thank God! forever, then and there, settled the possible power of the Romish Church over me.

It was the celebration of the "Corpus Domini" in Turin. For days beforehand, every window and balcony along the line had been engaged by eager spectators. We shared a prominent position on an open terrace, and, crouched to the very front, I bent all my childish energies to the passing pageant. Every order of the Church was represented in full array; robed monks and nuns, girls in white, priests and prelates in gorgeous garbs, flowers and tinsel, gold and scarlet, blue and purple; all were there, each order bearing its own insignia. The low chant that anon swelled to the full chorus of thousands of voices, was very impressive; to many irresistible. But the images! Nothing could do away for me the amazing sacrilege of the crucifix borne aloft with its rude representation of a stripped, bleeding Saviour, a thing of clay! I closed my eyes and could not look. Then came the regal chair, bearing the life-sized image of the "Queen of Heaven," draped in satin and lace, bedecked with jewels. Saint after saint, in shrines, carved,

THE CONVENT OF VALLOMBROSA, NEAR FLORENCE.

or on canvas, followed. "These be your gods, O Israel!" But the climax was reached when the sacred chalice, in whose honor was the day, bearing, as was believed, the very body and blood of our blessed Lord, hove into sight, carried by a Most Reverend, with many only less reverend, train-bearers, and the multitude, as one man, lay prostrate before it! Words would faintly portray the burning shame and indignation of the heart of that one little Protestant child who witnessed the scene!

But, even in Italy, God had His thousands who did not bow the knee to Baal. They were at that period locked in their rocky fastnesses, but the time was at hand when the descendants of the Waldenses were to make true the proverb that, "The blood of the martyrs is the seed of the Church."

At the first sound of the new trump of liberty, the proscribed came pouring down their mountain sides, forming channels for themselves along the highways and by-ways. Though they did not escape persecution, and many a colporteur was stoned from village to village, it was my precious privilege to sit down at a service of that people, in the very heart of princely Florence. In glorious contrast with the hollow mockery of the Romish Church, many for the first time heard the Word of God read and expounded, in all its simplicity, in the vernacular. Earnest men and women glided in to listen and be fed. In this seat, a one-legged soldier; in that, a bowed old woman; by my side, a lad of twelve years; each holding the new-found treasure, following the leader with close attention, as he led them to "search the Scriptures." Others dropped in to see what this new doctrine might be, and there were always some lookers-on standing by the door. The peace of God brooded over all, and none dared hinder. That which I knew in its incipient stage, has lived and attained proportions that prove it no other than the work of God. To Him be the praise!

While the Jesuit still ruled the land, a young Italian went into Switzerland, and brought home a sweet-eyed Protestant bride, who had married with the promise that her religion should not be interfered with. False hope! Unrelenting remonstrance, unremitting effort, broke at last the backbone of her resistance, and she allowed herself to be taken into the Romish Church. The true woman revived at the touch of motherhood, and

shuddering with fear of having committed the unpardonable sin, she summoned courage to recant. From that hour she was a marked victim of espionage and persecution. She dared no outward act of rebellion, lest her children should be taken from her. They had to be baptized in the Romish Church, but she prayed for and with them in secret. Her husband became irritable; at times violent. It was anything but a happy home, yet its members increased and soon means of support proved inadequate. The wife then came to the rescue with characteristic Swiss industry, and opened a girls' school, which no Italian woman of her class would have been capable of undertaking. She solicited the children of resident foreigners, who were only too glad of the opportunity, and I, too, came under the able teaching, the sweet, tender care of this long-suffering woman.

For a while all seemed well. Scholars were drawn to her by cords of love; her husband became more tractable and was made happy by a post under Government, at the gate. It was too good to last. The priest came in for his share of the prizes. There must be a catechism-class once a week. Poor Madame! She tried to hide her Protestant scholars under her wing, but the keen-eyed catechist found them out. They must come to class or go. They were her most remunerative scholars, but go they had to! The poor woman tried to hold on to them by giving private lessons after school hours, but the strain was too great, and she ventured to take them back. The grasp of the Church was again upon her. This time she rebelled, and the blow fell. Her husband's post was taken from him and exile decreed. Poverty stared them in the face and she appealed for our help. My father's position secured him the ear of the Grand Duke and a repeal of the sentence, but while it was wet in his hand, the family had been conveyed beyond its reach. They fled to Switzerland to begin life over again.

"God moves in a mysterious way,
His wonders to perform,"

and He chose this means of answering the wife's prayers in behalf of her husband. He was one of the first to return after the revolution had emancipated the State from the Church, a new man in Christ Jesus, to establish his family among the laborers of the vineyard. He has been prospered. His oldest son became an honored evangelist in Rome, and his daughters married in high places. It is not often that we live to see the vindication of God's ways so clearly, and I am grateful to put this case on record. "They had come out of great tribulation," and had palms even here. It will need many times their number, however, to do the work that yet remains for a nation that has been crushed to the dust so many centuries. The spark of life is there, and that is all. It needs the breath of the Holy Ghost to fan it into a flame, and He is waiting for the prayers of God's people.

Dear sister, withhold no prayer, no help that may lie within your reach, until that fair land so long defiled is also worn as a jewel in the Master's crown! *Mary B. Easton.*

Miss Sue McBeth tells this incident of the Chief of the wild Shoshone Indians, at Lemhi Agency:—

The Agent there seemed to be a Christian man and in his talks with the Shoshone Chief told him of the two worlds after this life, one of them a happy world, to which he wanted so much that the Chief and his people should go.

'Is the white man there?' asked the Chief. 'Yes.' 'Huh!' was the answer, 'there is no place for me then. If it is a good country the white man would come along and want it for himself. He wouldn't let me stay there.' 'No' the Agent told him, 'that couldn't be done. Heaven is for the red man, too, the same as for the white man and God loves them both alike.' But he wouldn't believe it till Alex (a Nez Perce) told him it was all true, that the Nez Perces believed it and many of them had started on the road there. 'I wish I knew about these things as the Nez Perces do' he said.

Miss McBeth longs to see a Nez Perce commissioned to do evangelistic work among the Shoshones, of whom, with affiliated bands there are about 700 at the Lemhi Agency.

THE KEITH-FALCONER MISSION, SOUTH ARABIA.

The specific Mission to the Mohammedans of the East recently assumed by the Free Church of Scotland, is so identified with its young, gifted and heroic founder, that, since his lamented death, it is almost altogether called by his name.

The Hon. Ion Keith-Falconer was son of a Scotch Earl and a graduate of Cambridge University, where he became so specially accomplished in Hebrew and Arabic as to rank among the very foremost of the younger European scholars. A warm Christian zeal balanced his intellectuality, and throughout his student career he was engaged, with kindred spirits, in working for the poor and criminal of London and Cambridge. In the latter place, they bought a theatre which they made a students' home-mission centre.

In addition to his high personal advantages of youth, position, fortune and education, Mr. Keith-Falconer is described by those who knew him, as possessing natural traits, simplicity, generosity and high spirits, all heightened by Christian grace, which made him a most attractive companion.

Laying all these endowments at the Master's feet, and, influenced in part by his linguistic training, in the autumn of 1885, Mr. Keith-Falconer requested the Committee of Foreign Missions in his mother Church to commission him to undertake, in their name and entirely at his own charges, a deliberate effort for Mohammedans in the original seat of their faith. The Free Church Committee gladly accepted the offer, and he went directly to Arabia to make preliminary observations. After four months spent in visiting villages, distributing the Arabic Scriptures, putting up temporary buildings and other experimental beginnings, he returned to Scotland and reported his conclusions: that Shaikh Othman, on British territory, and ten miles from the port of Aden, should be the Mission headquarters; that a medical missionary should be at once appointed, whose salary Mr. Keith-Falconer would supply from his private income, and that all property acquired in Arabia should belong to the Free Church. Both in public and private he modestly set forth the claims of the new Mission in behalf of from eight to ten millions of Moslems in Arabia. He wrote a paper in which to show: (1) that there are weak points in Islam which, if persistently attacked, must lead to its eventual overthrow, while Christianity is more than a match for it, if it has a fair field; (2) that efforts already made to Christianize Mohammedan countries have produced commensurate results; (3) that Aden and its neighborhood presents a promising field to the missionary; and (4), what encouragements he had during four months' residence there.

In October, 1886, accompanied by the physician appointed, Mr. and Mrs. Keith-Falconer sailed for Aden to formally open the Mission and settle to their life-work. The beginnings were all bright. Government granted them a piece of land, buildings went up, a well was dug, a garden preparing, and in the month of February there were 150 patients in the dispensary.

But the projector of this Mission, like David Brainerd and Henry Martyn, was to lay a noble foundation, and, in his early prime, to leave it for others to build thereon. Mr. Keith-Falconer was attacked by fever in the spring, and on the 11th of May, 1887, while sleeping, his spirit gently passed to God. British soldiers laid his body to rest in the cemetery of Aden camp. His Semitic library, the finest in Scotland, was divided between Shaikh Othman and the hall of the Committee in Edinburgh. His wife and mother, the Hon. Mrs. Keith-Falconer, and the Countess-Dowager of Kintore, lovingly resolved to guarantee, annually, £300 each, towards carrying out the wishes of the beloved founder, and the Mission was more than ever accepted as a sacred trust by the Committee.

It is now manned by one ordained missionary, one physician and an assistant, a lay evangelist. The *Free Church Monthly* for June, 1888, declares that "bigotry seems a stranger in these parts." There is a great willingness to hear of Jesus, and a daily average attendance at the dispensary of 17-19,

of whom "a fair number" are Somali women; but we do not yet read of the school which was an element in Mr. Keith-Falconer's plan. He said that he was many a time asked by the people in the street and market, when he would set up his school; and, once, a man handed him a slip of paper on which was written: "If you want the people to walk in your way, then set up a school."

All lovers of Missions will look ardently for the expansion of this one in Arabia, which in its beginning had some elements as noble and pathetic as any of modern days; and Christians everywhere who have an intelligent sense of the might of Mohammedanism, will pray that the successors of Mr. Keith-Falconer may make full conquest of the splendid field of which he has taken possession, by his dust, and may see the answer to Abraham's prayer: "Oh that Ishmael might live before Thee!"

PILGRIMS ON THEIR WAY TO MECCA.

CORRECTING A CONCEPTION.

[FROM A LETTER TO A BROTHER.]

I hope that my being in China will keep you from having the mistaken notions about 'heathen' that I used to have. I thought a heathen looked like one, that he was disagreeable and ugly and unhappy. But it is quite the reverse. I meet handsome men every time I go out in my chair, and have talked, through an interpreter, with pretty graceful lady-like women, and the people in general are quite as good-looking as corresponding classes of our own race. Besides this, they are far from a race of idiots. One sees people that have intelligent, keen wits. I saw a young man in a large funeral procession the other day who was almost an exact double of J. G., only taller, and elegantly dressed and talking as if he had something to talk about. I see slant eyes so seldom that I almost cease to expect Chinese eyes to slant.

The people look much as other people look, satisfied with themselves their lives and ways of looking at things, having their own pleasures and sorrows and their own concerns in general. Just try to think of Chicago, if less than a dozen Chinese should suddenly come among its thousands and say 'my poor friends we have come to teach you Confucianism.' 'Chicago would laugh as one man. Well, that's the way Che-nan-foo does, and more scornfully than Chicago would, for it says: 'YOU TEACH US! Why, our city walls were built hundreds of years before your nation was born!' Just think how you would feel to be told that in all Kansas City, there were only about twenty-five, lackadaisical half-way Christians, and those from the back alley classes. In short, my dear brother, try to take in the fact that these folks over here are just as real as

you are yourself, and it is just as bad for one of them to go to ruin; or for 350 of them to be in darkness as it would be if all Park College family and its President and Faculty were living only for this world, indulging in every sin that presents itself. I want you to think and pray definitely for these heathen, just as you do for any one you love, realizing that they are not myths, but people.

Lulu H. Boyd.

DR. SCHARLIEB AMENDED.

Some paragraphs from the pen of Dr. Mary Scharlieb, in the February *W. W.*, have elicited an expression of opinion from Dr. Sarah Seward, missionary of our own Assembly's Board, at Allahabad. As Dr. Seward is the oldest lady practitioner in India; her judgment upon these questions naturally has great weight. Dr. Scharlieb was quoted on account of her attitude, in general, with reference to locating two missionary ladies together, but we did not hold ourselves to an endorsement of her plan in every particular. She would put two *medical* ladies at one station, but says herself "expense must be considered." Certainly it must be, and we know of no Missionary Board which would, at present, feel justified in massing its handful of doctors in that way.

DR. SEWARD says:

I would qualify Miss Scharlieb's advice, and propose that two ladies should be sent to adjoining stations, and that with each should be sent those who have had some such training as is given in medical mission schools in England,* with a course of midwifery. It would be very expensive work to put two ladies fully qualified in one station, but the plan I propose is virtually that of the Government here in larger stations. They appoint a civil surgeon and give him assistant surgeons, most of whom are passed apothecaries. Such an assistant could soon take charge for a short time, and give the physician a rest and change — could give all needed help in ordinary operations, midwifery cases, etc.

Futtehgurh has been twice occupied, and twice given up. I wish work might be started there on a *permanent* basis. I can speak on these matters from a long experience. I worked for eight years and more, quite alone, and daily felt the need of skilled help. Finally I took an Armenian girl, who showed a decided fondness for medical work, and gave her such training as she could take. She has been very faithful and valuable, but one with greater knowledge and skill is sadly needed. My feeling is that the same degree of help should be given to medical ladies as is given in most cases to male practitioners. They need more, for their discouragements are far greater. An assistant, a good stock of instruments, a well-equipped dispensary with room for a few in-patients, all this is only on a par with what is done in other branches of mission work. Work thus equipped can do much toward self-support, and while doing this I believe, if properly conducted, do more than any other agency to spread the Gospel message, and win a kindly reception for Christian teaching, among women of all classes.

ON TO AMBALA.

[The writer of the following left Ani, November 14th, 1887, escorted by her brother, Dr. Marcus Carleton, to go to her station, Ambala City, and in that place where the people have been preached to for fifty years, try the "pills and pellets method, along with the rest." Ambala is a military station second only to that on the Afghan border, and is fourth in size of the cities of the Punjab. Her letter was written while *en route*, at Simla.—EDITOR.]

It is desperately hard work to close a hospital. The day before we left Ani, my brother went down to Nari, and while there a man came in, crawling at the rate of a mile a day on hands and knees, to get to the hospital. We had agreed to breakfast the last day at our nearest neighbor's, a village which has been most influenced by Ani.

Arriving, the chief man spread a blanket on his threshing-floor for us, because it is

* Since Dr. Seward was last in America, great strides have been taken in facilities for such training over here.

pollution to their houses to have any but their own caste step into them. All the villagers crowded around for a last talk with the doctor Sahib, each householder bringing milk for us, nice, native bread, in thin cakes like griddle cakes in shape, or tea. Fourteen bright-eyed children were among the lookers-on. We had brought just fourteen lemons, the only fruit left in Ani, of which they are very fond. These we gave the children, the largest to a little girl who had been as near death as possible, now rosy and strong. At parting, they loaded us down with nuts, rice and parched grains.

During the first four miles we passed seven villages where the people ran out with gifts and good-bys. To show their ideas of the world, one woman said of me: "She must be happy to go back to *her own country*." They think Dr. Marcus goes to his own land every year, returning to theirs the next.

During the first day's travel we came to a meeting place of several roads and there found

PARTIES FROM THIBET AND CHINA,

looking repulsively different from the Hindus. The Chinese men and women dressed alike in thick leggings, heavy slippers, baggy trousers and a loose coat; nothing on the head, and hair in long, tiny braids. Curious ornaments they had of amber and precious stones, also some of fine workmanship in steel, brass and copper.

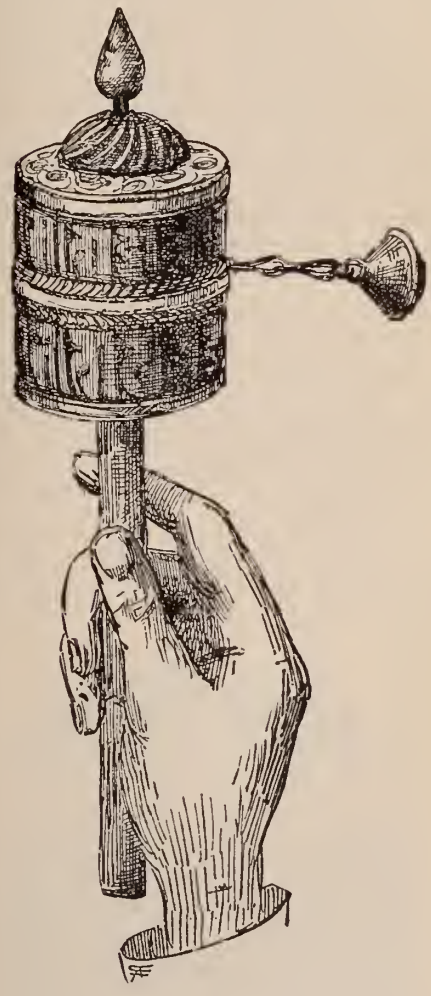
I was struck by the costume of the Thibetan women, similar to late styles in the United States. One blanket, straight in front, gracefully looped behind in long loops of the striped part, and brought over the shoulder and arms like the shoulder capes in fashion when I came away.

I saw here the "praying machine" which the devotee keeps in perpetual motion. They go along the journey with it in hand. It is a curious fact that these people come down to worship at a Hindu shrine, yet are Buddhists. Late the first day we entered the

TERRITORY OF A NATIVE KING.

The fact was known at once by the miserable roads, never repaired. What was good enough for their fathers is good enough for them. Government leaves these petty kingdoms free to carry on their old-time customs. All over India they are scattered like desert islands in the midst of the restless sea of English improvement. Of course, in some of them the Rajah is educated and eager to keep up with the times.

We spent the night at the capital, and slept in the court-house. The people of these



A PRAYING MACHINE. (SEE NOTE ON NEXT PAGE.)

Native States are usually haughty to foreigners, but to Dr. Marcus they paid every attention, for many had been to Ani as patients.

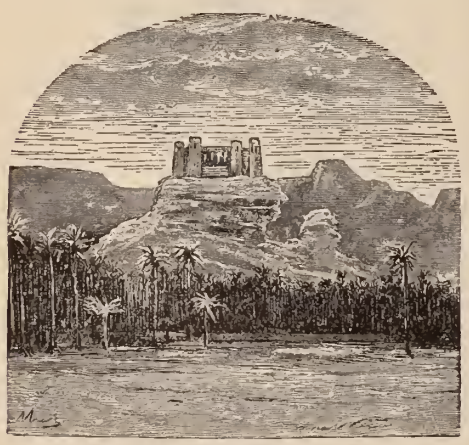
The next day's travel took us out of the region of pines, up among the oaks with their mistletoe, a few soft maples, and many cedars of Lebanon, 200 feet high. Later, we reached 10,000 feet, where only spruce and hemlock grow. Music from the little moun-

tain villages floats across miles of valley land, in this clear air. The cry of a baby is

HEARD FOR MORE THAN A MILE,

and everything that goes on in the villages is clearly seen though far distant. The terraced fields are now harvested; eaglets float over their prey far below us. Here and there, on high points, are mounds of stone with poles stuck in them, from which red and white rags are floating. These are altars to Kali, the goddess of blood and death, and the rags represent prayers of thanksgiving or petitions for safety. Occasionally, long-tailed monkeys, with black faces surrounded by white hairs, peer at us from the trees or bound across the path. The delicate ferns and begonias and orchids of last March are dead, but the snowy ranges are still in their cold beauty shining before our eyes, almost like clouds on the far-away horizon.

We now meet the bright dresses and proud bearing of the people of the plain who supply Simla with servants and shopkeepers. They all remind you of princes, they are so stately. It is refreshing to look at the honest eyes and simple faces of our two mountaineers. As for them, they are afraid of Simla life and wild to get away to Ani, starting back at the earliest moment.



SIMLA

is a beautiful city, the summer capital of India, and destined to become the permanent one, as Calcutta is too hot. It is situated on mountain slopes, buried in cedars of Lebanon, with fine, broad roads, and as fine public buildings as you see in America.

AMBALA.

We left Simla in a low carriage, with backs to the driver, and having a top. We did the ninety miles in fourteen hours, for the post horses are changed every four miles, and the roads are very broad, and free from even a pebble.

I found eighteen letters waiting. And now my brother will fly to Ladwa and I shall be left alone. *Jessica Carleton, M.D.*

NOTE.—Walking along a mountain path you may meet a man chatting gaily with his companions, and all the while turning a wheel like that shown in the sketch. He is saying his prayers and making jokes at the same time. The cylinder is hollow and usually made of brass. The handle passes up through it and forms the spindle round which it revolves. By the help of the little leaden weight, fixed by a few chain links to the middle of it, a very slight movement of the hand is sufficient to make it turn. The embossed letters are the prayer, but they are not the only prayer. The top, as a rule, comes off, and prayers, printed or written on thin paper, are stuffed into the cylinder. Every time the wheel is turned all the prayers are said. The wheel, however, must be turned only in one direction; if it is turned in the opposite direction the prayers are undone.—*Church of Scotland Record.*

FOR A SULTRY EVENING.

ISAIAH xxxii, 2.

The desert wide
Lies round thee like a trackless tide,
In waves of sand, forlornly multiplied;
The sun is gone,
Thou art alone,
Rest, in the shadow of the Rock!

Stay, Pilgrim, stay!
It is the waning of the day;
There is no other resting-place this way;
The Rock is near,
The well is clear,
Rest, in the shadow of the Rock!

Night veils the land:
How the palms whisper as they stand;
How the well tinkles faintly through the sand;
Cool water take,
Parched lips to slake,
Rest in the shadow of the Rock!—*Faber.*

Letters from the Front.

INDIA.

Plainly An Urgent Case.

Mrs. Calderwood, whose general health not being very good, had been further prostrated by fever, wrote in early spring from Muzaffarnagar, N. W. P., a station which she and her husband hold alone :

Our Mission, at the Annual Meeting held at Saharanpur during the last ten days of December, 1887, recommended that two ladies should be applied for, for this station. Eight ladies have been asked for the Mission, and I trust will be found speedily. The claim of Muzaffarnagar should be a most urgent one. I feel we are under obligations to the people here, to place lady workers among their wives and daughters.

Many reasons I can give you for this ; first, we commenced the work three years ago, and gained the confidence of many among the leading men of this place, who at the very beginning offered aid and money for the work. A second reason is, that my bad health continuing (with no hope of speedy or entire relief just now), has lately caused dissatisfaction among those who were aiding our efforts three years ago. You can imagine that it is not pleasant for me to receive messages like the following, from a father of girls : "When will you take charge of the girls we entrusted to you some years ago?" From a husband who is anxious that education should be carried on in his zenana : "Please come as you used to do last year, and teach my wives and daughters." From a Hindoo mother, the head of a large zenana : "Be so kind as to pay us a visit, and come soon."

Can you understand how such messages sound to one who has been since 1860 in this heathen land; one who ought to understand the wants and misery of our heathen sisters? And can you doubt that the claims for Muzaffarnagar's daughters are urgent and just?

PERSIA.

A Call that Cannot be Denied.

The Montgomery sisters, in Hamadan, to whom we are much indebted for their faithfulness in writing as well as in everything else, wrote to the ladies of their Board :

We wish you could come in, some evening after prayers, and see us doctor ten or twelve pairs of sore eyes, give one medicine for a headache, attend to one with a sore finger, to another with a sore ear, find that this one needs a new dress, that one a skirt, and the other stockings. Some have lost their pencils, some have finished theirs, and others have no paper. One's book is worn out, and half a dozen have no ink, etc. How many things twenty-eight girls can want !

Good Out of Evil.

We have written you of our good matron Sarah. Well, she took the notion to get married and married she was, in spite of all any one could do to prevent it. Being a widow, of course not even her own father could control her. Our hearts were very sore, for we felt that she was throwing herself away ; but when we asked God to hinder it if it was best and He allowed it to be, we felt sure He would make it work together for good. I think perhaps there was a lesson the people had to learn from us.

Such a storm as is sometimes raised here by a marriage ! More than once it has seemed as if the little church must be rent to pieces, so the people were astonished that we did not cut her acquaintance at once, and amazed that we would so far befriend her as to give her the watch we had got from America for her Christmas present. They all knew how we valued Sarah, how we tried to persuade her not to marry a man that was not a Christian ; they knew also how much we disapproved when we would have no part in the marriage : but, except to herself, it was all *silent* protest, and we feel sure the object lesson has been a valuable one to the people. Poor Sarah ! How glad we are now we were patient with her in her waywardness ! Her husband was sick even when she married him, and in forty days she was again a widow. As time after time we visited him and prayed with him, specially that last time when he was face to face with death, we hoped that he at least touched the hem of Christ's garment. Sarah still teaches in the school, but her absence from the house increases our care, giving us a day full from 5.30 a. m. to 8.30 p. m., before we can

feel that all is finished. We hope she may come back to us some day, and we know if it is best, God will send her.

WOLF AND LAMB LYING DOWN TOGETHER.

I wish you could come in sometimes and hear all these little ones, Moslem, Armenian and Jew, one after another pray in the name of Jesus, or that you could have looked into our room one night and have seen two Moslem, two Jewish and two Armenian girls sleeping about our bed. The others were home for holidays, and we feared they would be lonesome, so took them into our room. It surely fulfilled Isaiah's prophecy, for wolf and lamb are fit emblems of Moslem and Jew in Persia.

THE BOYS.

The boys' prayer-meeting grows more and more interesting. Nine boys come every Saturday morning. I guide them in conducting the meeting, they select the hymns and verses, and lately I tell them a missionary story. One of these boys has applied for membership in the church, and several of the others wish to. The Faith Hubbard School must part with most of these at the close of this term, and we are so sorry, but we must respect the customs of the country, and, according to Persian ideas, they are now too large to mingle with the girls. We have the comfort of knowing that they are all trying to live Christian lives. Ask that they may all be brave soldiers for Christ.

IF EACH WERE TEN INSTEAD OF ONE.

We must have made more than a hundred social visits in these last four months, besides all our visiting among the sick, and now we have begun systematic visiting from house to house, taking each time, with us, one of three women whom we hope will give at least part of her time to Bible work. If we were each ten instead of one, we could keep ourselves well employed all the time. Just think of our correspondence, when *one* of us last year mailed four hundred letters. Perhaps one hundred of these were copies of reports, etc., but the mere mechanical part of these letters took time.

Were there none of this correspondence, no school work, no out-of-school scholars, no food or clothing to buy, weigh, measure and prepare, no housekeeping, no lessons in two languages, we could spend all our time profitably in visiting, in prayer-meetings and Bible-classes, which we can only take as recreation, now, between our real work. This will show that our request, or rather the request made by Annual Meeting, that another lady be sent to help in our school, is most reasonable. Really, it is not *we* that cry out now, but the Master's work here, and we only ask for help because we dare not refuse to tell of the need when it is so great. No matter how many were here, we would work up to the limit of our time and strength as we do now. Still, we hope among the many standing, waiting for the Church to send them, one may be found to come to our help. May God grant it! *A. and C. G. Montgomery.*

DAKOTA.

Miss Dickson and Miss McCreight, their school in Montana having been broken up by Government agents last season, have joined the Mission at Pine Ridge, and from their new home at WOUNDED KNEE, MISS DICKSON wrote just too late for our July issue:

We are again in the land of the Dakotas, not this time on the banks of the Missouri, but among the pine-clad hills of South-western Dakota. Ridge after ridge rises before us, until away far in the distance the Black Hills loom up.

We were several weeks at Mr. Sterling's at the Agency, and then we came twenty-five miles further on to Porcupine Tail Creek, where we are to be located. This is a pretty spot, the creek winding in and out through the lowlands, while the pine-covered bluffs lift themselves all about us even as the mountains are round about Jerusalem.

The Episcopal Church has had a successful Mission here for some time, but they are not able to reach nearly all the people, and there is plenty of work awaiting us. We are glad the Lord sent us here, for the people seem ready to hear the Gospel, and have given us a hearty welcome. They belong to the Ogalala band of the Sioux or Dakota nation. Red Cloud, of whom you have no doubt often heard, is the Chief, and, as is the case with most of the old chiefs, he does little or nothing to help his people advance. We felt so sorry when, two weeks ago, fifty of these Indians left to join the Wild West Show. This, the Indian Department thinks a better and quicker way to civilize them, than to teach them the moral law in their own language. We shall not attempt a regular school at present, but shall visit the people and teach them in their homes. A good part of my time will be taken up in looking after the building of our house and chapel. The Indians are busy getting out the logs. How often we wish for our ponies, but they are still in Montana, and until they are sold we cannot purchase others, and I have much walking to do in looking after the workers, for these people do not live huddled close together, but have log houses scattered for miles along the creek. How good it will seem to be settled again! As it is summer that is coming instead of winter, we shall be able to manage, although we cannot expect to do much at housekeeping, with all our goods still at Poplar Creek.

Most of the Indians from Porcupine are now gone to the Agency to draw their monthly rations. As the beef is issued on foot, you can imagine the wild, barbarous scene that ensues. The Govern-

ment has strange ideas about what will and what will not prolong their barbarism.

Our post office is eight miles from here, and we have to depend on our neighbors for bringing us the mail.

The Jesuits are building a boarding-school five miles from the Agency, and expect to gather an hundred children this fall. The Agent is a Romanist, and of course will help his own Church.

I trust we shall not be forgotten in this new field. Pray that we may know just how to work, that the Lord may be glorified in and by us.

CHINA.

Mrs. Paul Bergen wrote from Che-nan-foo, in February:

I have no exercise at all except what I get attending to my house. Our yard is only forty-five feet square. We are in the heart of the city, and I dare not show my face at our outside gate. When I go visiting or calling, it is in a closed chair. The most that any of us expect from the work I have been doing is to make friends. I try to make converts, but my faith has had nothing from them to feed upon, except in one instance.

You possibly have heard of our property difficulties and riots. Mr. Reid went to quietly take possession of a house we had bought, and was forcibly ejected by a mob and beaten, but the injuries were only slight. He carried the matter at once to Peking, but we have not been able to do anything yet. These reports ought to be accompanied by the fact that we are making friends in the city. For my own fun, I kept a record of my women callers in December. I found that I had forty-seven, thirteen of whom were women of wealth, and ten were virtually heads of households. My husband has hosts of callers, rich and poor, and our circle widens; we all (members of the station) are making each our own circle of friends, and are kept busy and are happy in the sure signs that this wall of opposition is being slowly undermined.

Two from my class of women were received into the Church last communion. Others are ready, but kept back by fear that they are not fit. The women do a good deal, each in her own way, towards preaching and bringing their friends to services. They have read two Gospels this year, and several have learned to pray in public with ease. Mrs. Drake, of the English Baptist Mission, has been attending my meetings the last two months, and has been a help to me. She speaks Chinese readily, and has adopted their dress and manners, as I have done. That custom has been growing in favor among our missionaries. At the coast there is little need for it, but we find it more agreeable in the interior. Still it is only a matter of convenience to the wearer and pleases the Chinese.

SYRIA.

Miss La Grange, who has the delightful prospect of the return of her old yoke-fellow, Miss Holmes, says the Tripoli School has had 120 pupils in all, and there is no graduating class this year:

At last we have opened a school in a suburb of the city, which was closed some time since by Government. It goes on unmolested, though when the Governor was officially informed of what the missionaries had done, he ordered them to close it at once, but has not sent an official to do so, and we hope it may be possible to reopen others.

One of our boarding girls was taken ill three weeks ago with what developed into a fever of typhoid character. The poor child has been very ill indeed, and I have been very anxious for her. Her home is at the Harbor, and I have been down twice a week to see her and try to comfort the anxious parents. The girls of her class share in the general anxiety.

We have several girls who are daughters of Protestants, but most of them, both boarding and day-pupils, are of the Greek Church. They do not unite with us, but give assent to our teaching, and seem to try, like our Protestant girls, to break off sins and live Christian lives, at least while in the shelter of the school.

Our aim with each and all is to enlighten the mind, quicken conscience and develop character. The Protestants are usually ready to unite with the church when they reach a suitable age. We have the Sunday-school, and other public services on Sunday and Wednesday evening. The girls of the family have prayer-meeting on Sunday afternoon, and singing hours on Sunday evening, and a Bible lesson two or three days in the week. These are their "means of grace," with other practical lessons furnished by events as they come.

Last evening we traced constellations, found "Arcturus with his sons," Leo with its luminous Regulus, etc., and this morning we read at devotions from Job 38 and Psalm 8. Another day, cases of lying called for those passages in "The Book" where God points his finger to this sin. To-morrow night we have the monthly meeting of a Literary Society formed this winter for the benefit of our old girls in town.

Miss Rebecca Brown wrote from Sidon, in Apr.:

Six girls have been asking for admission to the Church. They will not join here, but with churches near their homes. We trust they are truly Christians, and feel sure there are others also who would be glad to confess Christ if allowed by their fathers and mothers.

Girl Nature.

Most of the girls dress in calico or native gingham the year round. Others in cold weather have woolen dresses or jackets. The calicoes are

generally red, yellow or some bright color, and if allowed, they like to trim with the coarse cotton lace which can now be bought in the market. They are very fond of jewelry, and wear glass bracelets and rings. Those who have gold and silver are not permitted to wear it in the school, and we try to keep them as simple in their tastes and habits as possible, so that when they return to their village homes they may be contented. So many Frank ideas have been introduced by European residents of Beirût, that the girls would like to have their dresses made with all the reeds and fixings. They wear, however, in school, the short princess style, or skirts and basques, or some have dresses made at home with short waists and long, full skirts. We require them to put up their hair; in their homes it falls in braids on their backs. Most of them have dark hair and eyes and dark complexions, and some are quite pretty. In disposition they are much like American girls, and have a great deal of human nature. No English is taught to the boarding pupils; they learn hymns in English, but do not understand the words. We have teachers who are studying English, and it is taught in the day-school.

CHILI.

The Pelican Procession.

Mrs. Robinson wrote from Quillota, April 20, 1888, regarding this procession, which, so far as known, is celebrated nowhere else in the world:

Holy Week, including Palm Sunday and Easter, was one of interest to the great majority of this people, and to us who witnessed its ceremonies for the first time.

The celebration of "Good Friday" brought together hundreds of people, many coming from neighboring towns. From Wednesday to Monday banks were closed, and business partially suspended. From early morning of Good Friday, people began to gather in the Plaza, seated under the trees, and on the curb stone on the shady side of the street. About three o'clock in the afternoon, a dozen men or so, dressed as Roman soldiers, marched up the street. Their clothing was of bright colors, on the head a helmet, in the right hand a long spear, and in the left a large shield; all made of tin or material covered with tin foil. Fronting on the Plaza is a large, unfinished church, in the front of which are three door or window openings. These were draped on the outside with black curtains, edged with white and looped back at the sides, revealing in each a large cross, the centre one from twelve to fifteen feet high. In front of this a platform was erected, with steps. Up these steps these Roman soldiers marched, took out of a box a life-size image of the Saviour, and nailed it to the cross in the centre space. All around were hundreds of people, and some of the more devout removed their hats at this juncture. There did not seem to be any adoration, nearly every one, like ourselves, appearing to have come out of curiosity.

Here and there on the street were images, in front of which was the usual box for offerings, watched over by men who wore a long, black robe belted at the waist, and on the head a cone-shaped hat, surely a yard high. They are called "Cucuruchos" (cornucopia), from the shape of their hats, I presume. In their hands they carried a small green box with a cross on it, in which they received donations. For a few weeks previous I had seen them on the street, wondering why they did not look so ridiculous to others as to me. They were soliciting funds for the celebration of Good Friday.

This "Procesion del Pelicano" in the evening was one of great display. Along the street were small platforms, resting temporarily on tables. They were used to hold images, angels, etc., to be carried in the procession. The angels were little girls in white dresses covered with tinsel, as were also their wings and crown. In a temporary pulpit covered with black, a priest in white robes delivered an address; but I know too little Spanish to interpret it. At the conclusion of the address, thousands of candles were lighted, and the procession moved. The platforms were each carried on the shoulders of six or eight men. On one was an image of the Saviour and a little girl (angel) extending to Him a goblet of something that looked like wine; on another the Saviour bearing His cross; still another, of the Redeemer on the cross, with images of Mary and other women around its base. Nearly at the end of the column was a representation of a large pelican, which gives name to the procession. The popular tradition that the pelican nourishes its young with its own blood, gave rise, probably, to this mode of illustrating the sacrifice of Christ. The "Cucuruchos" headed the procession, and little boys in white robes swung burning censers in front of the images.

One of the newspapers in recounting the details regretted that the ceremonies resulted in so much drunkenness and disorder, and stated that there were from eighty to one hundred persons in the station house that night. Indeed, it was but a grand holiday. Its effects were obvious even on the Sabbath, though in the morning bells announced the usual mass and procession.

General feasting lasting far into the night ended the observance of "Holy Week" in Quillota.

"We can only form a faint idea of what it means to be a Christian in China. They have many trials we know not of."

Home Department.

THE MONTHLY MEETING — August.

Scripture Text, Ps. cxix., 130.— The entrance of thy words giveth light; it giveth understanding to the simple.

Scripture Reading, Ps. cxix. 97–104.

General Topic.—EVANGELISTIC EFFORT IN EUROPE.

"The eagerness with which the people listen to the glad tidings of a free and full salvation to *all* through faith in Christ is, with many, intense; to them it is plainly a thing they never heard or dreamt of before."

Name American Societies engaged in this work. British societies. Agencies through which the Presbyterian Board works. Recommendations of General Assembly. (Refer to *The Church* and *W. W.*, Aug., '87.)

Is there need of this work? (Read "Ultramontanism versus Protestantism," *Missionary Review*, Feb. '88, and article p. 176, *The Church*, Aug., '87.)

Jubilee of the "Evangelical Society and Missionary Christian Church of Belgium." (*The Church*, June, '87, p. 541.)

Fifty years of Protestant progress in Europe. (*Miss. Rev.*, Feb., '88.)

Enumeration of Protestant forces at work in Italy. The Waldensian Church; its schools; orphanages; medical and evangelistic work. (*The Church*, Aug., '87.)

Items of interest respecting work in Switzerland, Spain, France, Italy, Holland, Russia. (*W. W.*, Aug., '87.)

Developments of papal policy during the rule of Leo XIII. Present influence of the Pope in European politics. Recent relations between him and Bismarck. Two lines along which the Romish Church is thought to be now moving. (Refer to article entitled Present Aim of the Papal Throne, *The Church*, Aug., '87.)

"The Power of Truth:" incident related by pastor Fliedner, of Spain. (*The Church*, Feb., '88, p. 123.)

Y. M. C. A. in Germany. (*The Church*, March, '88, p. 226.)

The Protestant Church in France. (*F. M.*, Aug, '85.) Three missionary societies sustained by this Church. (*F. M.*, Nov., '84.)

"French Protestantism in the Nineteenth Century." An excellent leaflet under this caption is published by the McAll Association, 1622 Locust St., Phila. Be sure to send for it. (Price 6 cents per copy, postpaid.)

Opening of the 114th station of the McAll Mission. Testimony of Dr. Mutchmore upon work of this Mission. (*Miss. Rev.*, June, '88, pp. 453–456.)

Work of the Foreign Sunday-school Association. (*W. W.*, Aug., '87, p. 201; *Miss. Rev.*, July, '88.

Jewish-Christian movement in South Russia and Siberia. (*The Church*, Dec., '87, pp. 223, 224.)

Joseph Rabinowitz, the Jewish-Christian leader. (*Miss. Rev.*, March, '88.)

Tidings from the London Missionary Conference.

E. M. R.

FOR THE GOOD OF THE CAUSE.

"We're certainly a lovely crowd of 'Spring Violets'" said Hattie Bishop, sarcastically, as the Band meeting was breaking up, referring to what had been a frequent subject of conversation among the girls. "The name really *ought* to be changed, for people would naturally suppose we were children about ten years old."

"Yes," assented Mary Adams, "it was all well enough when we started, eight years ago, but now that most of us are half or two-thirds through our teens, it is preposterous."

"'June Rosebuds' would be about the thing," laughed Ida Scott.

"But we shan't remain 'June Rosebuds' forever, either," objected Mary, not appreciating the attempted stroke of wit. "If we change at all, do let us take a name that won't be suggestive of age—or youth, rather."

"Some folks think we ought to go into the Young Ladies' Band," Hattie observed.

Then arose a chorus of protest—"They're so much older than we are." "We're not going to be swallowed up in their Band, when ours is three times as large,"—and so on.

"The fact is, girls," said Ethel Thornton, "we ought to *be* the Young Ladies' Band. Those older girls ought to move on some

way and give us their place. I'm positive that's what Miss Mitchell thinks, though she doesn't just say so."

"Well, we can't compel them to move on if they're not inclined that way," said Hattie, "so there's no use talking about it. Come, 'Spring Violets,' get on your ulsters and mittens and we'll face the wintry blasts together."

A few days after this, the Woman's Society of the same church held its monthly meeting. The attendance was small considering the size of the congregation, and though one or two young matrons were present, the majority of the ladies were middle-aged or elderly. The hymn, "Sing to the Lord, ye distant lands," was announced. Neither of the two members who could play the organ were there. After a good deal of negotiation, one of the ladies with a shade more courage than the rest consented to try "to raise the tune." She did her best and so did all the others, but it was a very poor, uncertain, wavering best, and the inspiriting words were sung so as to be hardly audible to the sexton in the next room, much less to the distant lands. The other exercises were earnest and interesting, but moved a trifle heavily.

"I wish more of the younger ladies would come," said the president at the close of the meeting, "I think it would put life into us."

"The young married ladies generally have their hands so full, with their children and their houses," was suggested.

"But there are young, unmarried women."

"I must see those girls and talk to them again," said Miss Mitchell to herself, as she walked rapidly up the street. "If they would come in with us, so would others."

But she didn't have a chance to see them —they saw her first.

That same afternoon the Young Ladies' Band was meeting at Jennie Rivers', and a very mournful meeting it was.

"It is what we should do," Jennie, the president was saying when we look in upon them, "though I, for one, don't want to do it."

"None of us want to do it," said Maria Lewis, from behind her handkerchief.

"But, *why*," said Ellen Herrick, combatively, "why should we, who have been together in this work for more than ten years, dissolve now and go into the Woman's Society?"

"For numerous good reasons, my dear young friend, which you must certainly have heard mentioned if you've kept your ears open," Jennie replied, with a sort of pathetic lightheartedness. "In the first place, from marriages, removals and other catastrophes, we are a mere handful, and have hard work raising our pledged amount. It seems impossible to strengthen, by addition, the things that remain, for the younger girls won't come in with us and those of our age, or a little older, don't feel like joining a Young Ladies' Band at this late day. We should have kept filling up vacancies as we went along, but we didn't, and now it would seem for the good of all concerned to make a few radical changes, and, in a measure, begin over again. There's that Band of young girls nearly thirty strong—and they, no doubt, would be joined by many others, were they the Young Ladies' Band—ready to take our title and our work, and the name they drop would just fit that new Band of girls. Then Miss Mitchell says, if we seven should go into the Woman's Society in a body, it would be an inducement to others, both married and single, to do likewise. In fact, some of our girls who have married say they *will* join if we do. So that society would be increased and, let us hope, benefited by our action."

"We seven?" queried Ellen, "There are nine of us."

"It is hard to separate, but I thought Cora and Addie would rather remain with the younger girls," said Jennie, looking affectionately at the two named.

They had joined only within the year and were somewhat younger than the others, whose ages ranged from twenty-five to twenty-eight.

"Well, I suppose it's the right thing to be done," said Ellen, discontentedly, "but I don't feel willing to do it."

"Girls," said Jennie, impressively, "let us kneel down and pray to be made willing; let us keep on until we *are* willing."

The suggestion was adopted. It took the greatest amount of praying. They had silent prayers and audible prayers, then silent

prayers again. But finally they prevailed, and when they rose from their knees, Jennie, with glowing countenance, voiced the sentiments of all, if we may judge by the earnest look upon their faces when she said, "Girls, I'm willing to do *anything* that's for the good of the cause!"

That's the way it was settled, and in another month or two these changes spoken of were made, to the great advantage of all parties. Miss Mitchell, who was, as may be inferred, the leading spirit, privately lectured the Woman's Society about meeting the girls half way and making up to them, as far as possible, what they had, from a strong sense of duty, renounced, which exhortation was not by any means disregarded.

She also struck while the iron was hot in strongly advocating a system of promotion from Bands at certain ages. Other ladies in a neighboring church, seeing how well such a plan was working, fell in with her views, and all went well until they came to the Young Ladies' Band. Here there was a hitch about age. Some wanted a definite age fixed for young ladies to graduate and "retire," as one of the girls wickedly put it, into the Woman's Society. Others thought this unwise. Miss Mitchell was among the latter.

"I can see it would hardly do," she said; "it is a matter which must be left somewhat to circumstances. But there is one thing we can do, and that is, by precept and example, get the girls so thoroughly imbued with the spirit of missions, that they will be willing to move on or move backward, or move sideways, or, as Jennie says, 'do anything for the good of the cause.'" *Emma L. Burnett.*

[The following is part of a poem too long to publish.]

JESUS SAID, TAKE YE AWAY THE STONE.—John xi., 39.

Yes, that was ages long ago; and still the Saviour stands
With sweet compassion in His eyes and power within His hands.
Our brethren, by one common tie, in sin's dark grave are thrown,
While we stand by in apathy, and will not move the stone.

"The stone is heavy, Lord!" we cry, "and we are weak and few;
And while so many stand aloof, what can a handful do?"
Ah! well *He* knows how great the task; *He* knows how dead they lie;
And He will give to willing hands, life power from on high.

Will give? *Has* given, rather say; else why these earnest bands
Of Marys and of Marthas, throughout our Christian lands?
Why all this meed of thanksgiving? And why these praises sing?
'Tis that we've caught some glimpses of the coming of the King!

Less than a hundred years ago, our women sat at rest,
The Queens of Home, in this glad Christian country of the West.
While over there—the slaves of sin and superstition's priest—
They lay, in tears and ashes, our sisters of the East!

Then suddenly the Saviour spoke in tones we could but heed,
"They are not dead, but sleeping; O hasten with all speed,
And take the blessing to them, ere dead indeed they be,
The blessed message Jesus sends: 'Ye weary, come to Me!'"

And so, the light is breaking! And so, the dawn is near!
And so, the dead are waking! And so, we praise Him here!
Praise Him that woman's hand has helped to make her sisters free,
That we, too, have a part in this, our Church's Jubilee.

Mrs. R. M. Wylie.

Mrs. Joseph Cook has said, "A true zeal for missions will lead anyone to do something, or do *without* something, for Jesus' sake." Self-denial is a sure test of the degree of interest. It is stated that by one week of self-denial the Salvation Army was able to contribute sixty thousand dollars to the cause of Christ.

A Correspondent Writes:

One woman told me not long ago that "she could not possibly take W. W. W. this year as she must economize, and a little while after, while I was still with her, she bought strawberries at market at 30 cents a quart, two quarts, for tea for her own family. That would have just paid for the magazine. I do just such foolish things myself sometimes, and then think, "Am I a really consecrated Christian?"

At Nyack-on-the-Hudson a fifteenth annual meeting where the reporter "gained many an idea" for herself, was marked by these features:

The officers planned so as to bring out the special talent of individual members," so, making them personally responsible. The "artistic" young lady prepared souvenir programmes. A "musical" young lady took entire charge of the singing and rendered a beautiful solo. Besides the Secretary's report two able papers were given, one of them on the topic for the month. An original poem was read, and (what seems to us specially good), the closing exercise was the repeating of Bible Texts by each one, and, as the precious words passed round the large circle, like a string of pearls, they were clasped together by the little granddaughter of the President sitting by her side, as she uttered in clear musical tones, "I am the bread of life." After the meeting closed, candy, made by a "skillful member" and brought as her share in the service, was sold, and the amount realized forwarded to the Treasurer as a special Thank Offering from the Society.

At the second annual gathering of the seven foreign missionary organizations connected with University Place Church, New York City, the Women's Soc. of Emmanuel Chapel reported as follows: Organized in March, '87, pledged $38 to support Bible-reader in India, and $10 to the General Fund. Amount raised, over $100; due in great measure to general circulation of magazines which has increased so much that they must have an agent to attend to it. For the coming year they continue their pledges, and also promise $50 for Japan. A number of members who can seldom attend the meetings read the magazine at home and send their contributions.

INFLUENCE OF MISSIONARIES' VISITS.

I wish every woman in our land could have a visit from returned missionaries. I do not mean simply to hear them speak once or twice; but to be in the same place, the same neighborhood, and watch the turn of their thoughts. Is it here upon their loved native land? Not at all. It seems as though they did not take time to inquire about home friends, but are constantly devising ways and means to help the laborers still toiling in far away fields. Such a visit has just closed with some of our beloved missionaries, the whole interview with whom has been a rich perfume, a sweet incense, a grateful benediction that will remain with us inspiring and invigorating to renewed consecration to the great work of establishing the Kingdom of Heaven in the uttermost parts of the earth.

We have had the pleasure of listening to our missionary in our ladies' society several times. We had every chord in our hearts vibrating with sympathy in her work. We could cry from the depths of our soul: "Lord if Thou canst not send us, take the labor of our hands; hear our prayers, bless our work." She told us that the Japanese watch the faces of our missionaries closely, to discover if they are speaking the truth, because they believe implicitly that the face is the window of the soul, and they thus feel the necessity of keeping the light of the Gospel bright. Pray that the love of God may shine through the face.

In answer to the question whether it was a sacrifice to go to foreign lands, the reply was: "A sacrifice; how you mistake the missionary. We give ourselves and we receive full reward. When you pity a missionary it is all lost; we need none. Spend your time rather in prayer that God would hasten His work;

spend your money in sending laborers into the field, it is more reapers that we need."

We sometimes hear such expressions as this: "He, or she, will do for a missionary, they will never amount to much;" or, "they are so plain no church would ever want them;" or, "they are too handsome for missionaries; let the homely ones go." There is something very beautiful in the hearty consecration of God's children, to whom He has given fair temples for their souls to live in. Surely He should have the best. Let us never fail to pray for them. That makes them the happiest, that makes them the strongest.

GALESBUBG, ILL. *E. G. Hurd.*

BOOKS RECEIVED.

Kesa and Saijiro; or, *Lights and Shadows of Life in Japan.* By MRS. J. D. CARROTHERS (American Tract Society). We have taken a great fancy to this little book, because it is full of the atmosphere of Japan, as it could only be, if written by one who lived in the country and loved the people. The little folks are real, and peach blooms seem to wave all up and down the story. The author is known to many of our readers as one of our missionaries in Japan from 1867—'75.

Glimpses of Maori-Land. By ANNIE R. BUTLER (American Tract Society). Price, $1.25.

An English lady who was unexpectedly called to travel to New Zealand, has written about what she saw and heard with as much simplicity and frankness as if it were for the eyes of only personal friends. She appreciates everything good and is a lovable guide, and we feel under obligation to her for this record of her observations.

Henry Martyn. By MRS. SARAH J. RHEA.

Samuel J. Mills; the Story of One Short Life. By ELISABETH G. STRYKER (48 McCormick Block, Chicago).

These two annals, in one volume, are the latest published in their series by the Board of the Northwest, and like the earlier ones, are glowing with life, and inspired with love. These annals promise to be very useful books and they ought to be scattered among young people, like autumn leaves in the forest. We decidedly recommend the cloth volumes, neat, attractive, permanent, for only 30 cents, rather than the paper covers at 18 cents.

CURRENT LITERATURE AND MISSIONS.

EUROPEAN DEACONESSES. Mrs. C. M. Mead. *Andover Review*, June, 1888.

IRELAND AND THE ROMAN CATHOLIC CHURCH. Philip H. Bagenal. *Blackwood's*, June, 1888.

HOSPITAL NURSES IN LONDON AND ON THE CONTINENT. Mrs. Brewer. *The Sunday at Home*, June, p. 346.

WILL ENGLAND RETAIN INDIA? Meredith Townsend. *Contemporary Review*, June, 1888.

ECUADOR AND HER CITIES. William Eleroy Curtis. *American Magazine*, June, 1888.

THE CONQUEST OF THE MAYAS (Continued). Alice D. La Plongeon. *Magazine of American History*, June, 1888.

A STUDY OF THE AINU OF YEZO. J. K. Goodrich. *Popular Science Monthly*, June, 1888.

THE CATHOLICS AND THE INDIAN. *N. Y. Independent*, June 21, 1888.

THE ISLAND OF NIAS AND ITS PEOPLE. H. Sundermann, Missionary. *Popular Science Monthly*, June, 1888.

AMONG THE ISLANDS OF THE SOUTH PACIFIC: TONGA AND SAMOA. Coutts Trotter *Blackwood's*, June, 1888.

ANNUAL MEETING OF THE WESTERN TURKEY MISSION. *N. Y. Independent*, June 21, 1888.

AROUND THE WORLD ON A BICYCLE (through Japan) XXXI. Thomas Stevens, *Outing*, June, 1888.

AN EPISODE IN CENTRAL AMERICAN HISTORY. William Eleroy Curtis. *The New Princeton Review*, May, 1888.

ROMANISM AND THE REPUBLIC. Monsignor Léon Bouland. *The Forum*, July, 1888.

THE STEPPES OF THE IRTISH. George Kennan. *The Century Magazine*, July, 1888.

Woman's For. Miss. Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

CORRESPONDENCE with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss S. W. DUBOIS.

Concerning special objects, Miss M. D. PURVES; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss L. W. JORDAN; with Young Peoples' and Children's Bands, Miss F. U. NELSON.

Candidates will address Mrs. S. C. PERKINS.

Treasurer, Mrs. JULIA M. FISHBURN.

Send all letters to 1334 Chestnut St., Phila.

Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

WHEN bands change their names, they should report the change at once to the Presbyterial Secretary, and also to the Band Secretary of the Presbyterial Society, Miss F. U. Nelson.

In preparing the Annual Report for publication the names of auxiliaries and bands that have failed to report any contribution for two years are dropped from the list.

Note the list of valuable boxes appended to our treasurer's report. They are the offering of liberal hands, and precisely adapted to give pleasure and be of use to those who may receive them.

New Leaflets.

In this leaflet season, we, too, are putting out ours—bright, fresh and attractive as well, fit to adorn our parlor tables, to place with one's favorite books, or to offer to a friend. Two of them were read at the Asbury Park Assembly; that on *Loyalty* is by Mrs. Kumler, and *How to Awaken in Auxiliary Societies a Super-Interest in Missions* by Mrs. Mc Knight. Both are stirring, practical and suggestive. *The History of a Day*, by Mrs. DeGolyer, is a true story which teaches a good lesson in an interesting way. They are each sold at 2 cents, or 15 cents per dozen.

Mrs. Pickett's Missionary Box is as popular as ever—a single order for a thousand having just been received. This makes a new edition necessary, and, naturally enough, a fresh supply of *Collection Envelopes* is also called for. These latter are free, except postage; the former are 12 cents per dozen.

We give a hearty God-speed to our latest and youngest missionary, Mrs. H. M. Mc Candliss, as she sails for China, her native land, after two years of school life here. She is a daughter of Dr. Kerr, of Canton, and, as the wife of Dr. McCandliss, goes to Hainan, where his medical missionary work is already well begun. By October 1st they expect to be in their "own little home," and from that time on we shall have a personal interest in, and direct connection with, the work in Hainan.

Another new missionary has also been added to our list, Mrs. Thos. W. Roberts, of Glima, Liberia. We had good reason to look for efficient service from her, and now learn that during Mr. Robert's absence, on account of his health, she will take charge of the mission school, with the help of a native teacher.

The latest news from Bancho, Japan, is from Miss Milliken. She writes: "The very day before Miss Davis set out for Takata, the portable organ arrived. We had just given up the hope that it would reach here in time. It was unboxed and found to be in perfect condition, and then Miss Davis carried it off to Takata, where it was at once put to work and is doing good service. Please tell our friends about it, and also repeat our best and warmest thanks."

Mrs. F. S. Curtis sends her first greetings from the new home in Hiroshima, Japan. While everything is strange, much that meets the eye is very beautiful, and her ear is already becoming accustomed to the sound of the language, which she has determined to make her own.

"Blest be the tie that binds," we exclaim, as our sisters of the Occidental Board write of their pleasure in the visit of our Vice-President, Mrs. Massey, and as she writes of her cordial reception and fuller understanding of the great work which they are carrying on among the Chinese in California.

New Auxiliaries.

New Brunswick Presbytery, Trenton N. J., Bethany Ch.
Pittsburg and Allegheny Com., Allegheny, Pa., School St. Chapel.

New Bands.

Maryland,	Baltimore, Fulton Ave. Ch., Pearl Seekers
New Jersey,	Deckertown, Fragment.
"	Englewood, Lookout Club.
Ohio,	Hanging Rock, Sabbath School Builders.
"	" " Wood Circle.
"	Pleasant Ridge, First Fruits.
"	Ripley, Gleaners.
Penna.,	Bradford, Busy Workers.
"	Franklin, Pearls for the Master.
"	Hartleton, Young People's.
"	Pittsburgh, East Liberty Ch., Castner Circle.
"	" " Signet Circle.
"	Tidioute, Wee Workers.

Woman's Presbyterian Board of Missions of the Northwest.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in Persia, Mrs. N. B. Judd; Mexico and Siam, Mrs. A. D. Wheeler; India, and among the North American Indians, Miss M. P. Halsey; China and Japan, Mrs. L. V. Angle; Africa, Syria and S. America, Miss Anna. H. Giles.

Correspondence concerning special objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning organization, Mrs. Geo. H. Laflin and Mrs. N. D. Pratt.

Correspondence concerning candidates, Mrs. H. T. Helm.

All new societies and bands should be reported at once to the Home Secretaries.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

While we regret the illness and weariness which causes a few of our missionaries to return home this year, we shall be happy to see again the faces of those who have endured trials and privations for His sake. Among

those who have either recently arrived or are *en route*, are Mrs. Paul D. Bergen, of Chenan-foo, China, who has reached her father's home at Aledo, Ohio; Mrs. C. M. Fisher, of Osaka, Japan, who is at Cairo, Ill.; Miss Margaret M. Given and Miss Carrie C. Downs, of Lodiana, India, who were given a very pretty reception in the Sixth Church of Chicago; Miss Warner, of Osaka, Japan, who has reached her father's house at Ft. Scott, Kansas, and Miss Eliza E. Mackintosh, of Bogota, S. A., who has returned to Ohio.

We learn with great pleasure that Mrs. Thos. C. Winn's health has improved and she has returned to her work at Kanazawa, Japan; also that Miss Jennie Wheeler has arrived at Monterey, Mexico.

Miss Cole's last letter told of Mrs. Mc Gilvary's having parted from her last child, Norwood, and Mrs. Lucas' last letter made sorrowful mention of her little daughter, both of whom have returned to this country for education. This is real self-sacrifice.

As we have noticed before, our Annual Reports are free this year. Packages of these are sent to each Presbyterial Secretary, who keeps a stock on hand ready for applications accompanied by 4 cents (stamps preferred) to cover postage. We have been gratified by the prompt replies to letters. If you are supplied yourself, send them to a few friends.

The fifth of the series of missionary annals, *The Life of David Livingstone*, by Mrs. J. H. Worcester, Jr., has been closely followed by the sixth, in which two brief biographies are united, that of *Henry Martyn*, by Mrs. Sarah J. Rhea, and that of *Samuel J. Mills*, *The Story of One Short Life*, by Mrs. J. Woolsey Stryker. The uniform price is 30 cents per volume, postpaid; in paper, 18 cents.

New leaflets: *Historical Sketch of Women in Foreign Missions in the Presbyterian Church*, (Mrs. Douglass' address at Philadelphia,) price, 5 cents. *Prayer—Pleading, not Dictating*, by Mrs. Blair, price, 2 cents.

For leaflets and missionary annals published by this Board, also for the free mite boxes and envelopes furnished to our auxiliaries, societies in the Northwest will please address "The Woman's Board of Missions, Room 48, McCormick Block, Chicago."

ADDITIONAL PUBLICATIONS AT ROOM 48.

	each.	doz.
Annals (fifth and sixth of the series). David Livingstone. Henry Martyn with Samuel J. Mills. Price of each, postpaid, 18 cents; cloth, 30 cents.		
A Comp. View of H. and F Christian Work	.01	.05
A Partnership: A Talk on Mite Boxes	.02	.20
As I have loved you	.01	.10
Bound volumes Children's Work, 1886	.40	
" " 1887	.60	
" Woman's Work, '86 or '87	1.10	
Critical Hour of Missions	.02	.20
Five Cents in a Teacup	.05	.50
For Love's Sake: Helping together with Prayer	.01	.10
Missionary Exercises, Nos. 1 and 2	.30	
Monthly collection envelopes, postage 3 sets, 1 ct. / Praise offering envelopes postage on 30, 1 ct.		free
My Refuge .1 ct. each; per 100, .50.		
Sa'Yan's Thank Offering	.03	.30
Seventeenth Annual Report, free to N. W. aux. (Postage on each copy, 4 cents.)		
The Boy's Side of the Question	.02	.15
The Scriptural Significance of Thank Offering	.01	.10
Unemployed Talent in the Church	.02	.20
Ways of Working for Boys	.02	.15

New Auxiliaries.

Bloomington Presby.,	Bloomington, 2d Ch., Lamps of Love.	
" "	Clarence.	
Boulder "	Ft. Morgan, Col.	
" "	Laramie, Wyo., Willing Workers.	
Cairo "	Flora, reorganized.	
Chicago "	Chicago, Reunion Ch., reorganized.	
" "	Lake View, Faithful Workers.	
Chippewa "	Ashland.	
Crawfordsville "	Ladoga, reorganized.	
" "	Newton, Buds of Promise.	
Des Moines "	Des Moines Cen. Ch., Miss. Twigs.	
Detroit "	Detroit, 3d Av. Ch.	
" "	" Hamstranck Ch., Girl's Bd.	
" "	South Lyon, Mission Circle.	
Ft. Dodge "	Alta, reorganized.	
" "	Cherokee, Willing Workers.	
Freeport "	Marengo, Young People's Soc.	
Indianapolis "	Indianapolis, 4th Ch., Pickett Soc.	
" "	" Olive St., Ch.	
Iowa "	Bloomfield, Young People's Soc.	
" "	Lebanon.	
Iowa City "	Ainsworth	
" "	Brooklyn, Earnest Workers.	
Kalamazoo "	Martin, Young People's Soc.	
Lima "	Shane's Crossing.	
Madison "	Cambria, Young People's Soc.	
" "	Oregon, King's Builders.	
Mankato "	Mankato, King's Builders.	
" "	Redwood Falls, Little Heralds.	
Mattoon "	Effingham, reorganized.	
Milwaukee "	Delafield, reorganized.	
" "	" Busy Bees.	
Monroe "	Blissfield, reorganized.	
Nebraska City "	Adams	
" "	Sterling.	
New Albany "	Charlestown, Pearl Seekers.	
" "	Kossuth, Walnut Ridge Ch.	
" "	Otsico	
Peoria "	Long Point.	
Rock River "	Alexis, Willing Workers.	
" "	Franklin Grove.	
" "	Geneseo, Y. L. Soc.)	
" "	" Fragment Bd. > *These three instead of 1 Band as formerly.*	
" "	" Miss. Brigade.)	
Saginaw "	E. Saginaw, Washington Ave Ch.	
Springfield "	Macon.	
Vincennes "	Hymera, Claiborne Ch.	
" "	Oakland City.	
" "	Washington, Willing Workers.	
" "	Worthington.	
Waterloo "	Grundy Centre, King's Daughters.	
" "	" Crusaders.	
" "	" Snowdrops.	

Women's Board of For. Miss. of the Presbyterian Church,

No. 53 Fifth Avenue, New York City.

No meetings of the Board are held during July, August and September.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Ave., N. Y. City.

Our last prayer-meeting of the season, led by Mrs. H. B. Jackson, of Brooklyn, was marked by the absence of many familiar faces, but the number present was not small

for the time of year, and included several whom we were truly glad to welcome and to hear.

First our honored friend, Mrs. Douglass, President of the Board of the Northwest, who inspired us with new courage by her helpful words. Afterward Mrs. Ira M. Condit, of California, told us of her labors there among the Chinese, and replied to many eager questions.

She was followed by Mrs. Wright, wife of our missionary, Rev. I. N. Wright, of Oroomiah. Her mother was Sarah, one of Fidelia Fisk's first pupils, and her father also was a pupil in one of our earliest schools among the Nestorians, and she was glad to bring her personal thanks for what the Gospel had done for her and her kindred.

Our last greeting was from Mrs. Lang, wife of Rev. Marshall Lang, of Glasgow, who promised to take back to her sisters in Scotland a pleasant story of what she had heard and enjoyed with us that morning.

It is evident that the cordial invitation to our monthly prayer-meeting, contained in the April magazine, has met the eye and touched the heart of many. Not a meeting has occurred when we have not been gladdened by the sight of new faces. When the return of cooler weather brings us again to our regular routine, we shall hope, on the first Wednesday morning of each month, to have Lenox Hall filled, and to exchange with our fellow-toilers in the Master's vineyard such help and stimulus as shall inspire both their work and ours.

M. H. B.

A MARVELLOUSLY well-written examination paper on "Zoology," from one of the pupils in Graham Seminary, was inclosed in Miss Bigelow's last letter, dated May 19th.

MISS SMITH writes (Sapporo, April 28th,) that four of her pupils have recently been baptized. Miss Lowrie, (Peking, March 29th,) speaks of the prayer-meeting maintained by the girls in the school. She wishes there were more good text-books in geography and natural philosophy—those obtainable being in Wen-li character, as unavailable for Chinese children as books in Latin would be to children here. (Hamadan, May 7th,) Miss Montgomery writes of the continued attendance of Moslem women at their prayer-meetings.

TWO NEW leaflets have been added to our list of publications: *The Voices of the Women* issued by the Woman's Foreign Missionary Society of the Baptist Church—the other—*Prayer, Pleading, not Dictating*—by one of the ladies of the Northwest Board. We hope the lesson taught by each will be laid to heart by the many by whom we trust they may be read.

NEW AUXILIARIES.

Boston Presbytery,		Manchester, N. H.
Brooklyn	"	Brooklyn, Mt. Olivet Ch.
Long Island	"	Bellport.
"	"	Cutchogue.
"	"	Easthampton.
"	"	Westhampton.
Nassau	"	Northport, L. I., Earnest Workers.
Westchester	"	New Haven, Conn.
"	"	Mt. Kisco.
"	"	Mt. Vernon.
Louisville	"	Louisville, Children's Band, College Ch.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. EDDY, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. MCCLURE, 232 State St., Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. PAGE, 58 Saratoga St., Cohoes.

THE Semi-annual Report of the Girls' Boarding School, Teheran, Persia, April, 1888; also a letter dated May 30, from Miss Annie Dale to the Society of N. N. Y., acknowledging receipt of box, are received, and printed copies of both may be had from the Secretaries.

IN addition to the above, a few copies each may be had of our past publications:

Annual Reports,
Appeal for the Contingent Fund,
Schools in China,
New Work in Hainan,
The Work in Hainan,
Work Among the Nez Perces,

and also our reprint of the following Leaflets, issued by other societies:

Ways of Working,
Unused Power in the Churches,
Enrichment in Utterance,
The Bride's Outfit,
Mrs. Grundy,
Missionary Catechism.

These have all been distributed to the societies, but any one wishing a few copies additional can have them by writing for them.

As long as our societies maintain the Contingent Fund by their voluntary contributions with the readiness shown in the past, so long we shall be able to send these Reports and Leaflets without charge. Ours is the only

one of the five societies which has such a fund, but we find it pleases our Auxiliaries to know that they can contribute directly to the work, and designate what proportion of their gifts shall be used for expenses. And as fast as you increase your appropriations for this purpose, we shall be able to furnish more of interesting information and valuable help for your monthly meetings.

ALL who attended the Philadelphia meetings of the Women's Societies in connection with General Assembly, speak enthusiastically of the address by Mrs. Douglass, of the Northwest, giving an outline history of Woman's Work for Woman in the Presbyterian Church. It is with great pleasure we are able to state that this admirable address is printed in pamphlet form, and a limited number of copies will be for distribution among our Auxiliaries. It will form a valuable paper for reference to all workers for the cause, and ought to be in the hands of every intelligent woman.

BEFORE this page is read, the question of new work for this year will be settled, and a leaflet has been decided on, giving all the information obtainable on the chosen field. As soon as this can be prepared and printed, it will be sent to all our societies, in order that they may be interested and informed in regard to all we are doing as a society. But this will not mean that those already supplied with objects are to drop these pledges and take up the new work. All the work assumed last year was permanent, and this new work is for those Auxiliaries not already supplied, and for such increase of funds as we hope to realize this year. Last year we made no advance, for want, probably, of something definite to urge, but the Assembly's Board asks for a million dollars this year, and we must do our best to give our share.

THE Reports of the Editors of *W. W. for W.* and *C. W. for C.*, show a net balance on the right side of their financial columns, and give an interesting story of the year's work. We can all testify to the increasing merit of both publications, and to the absolute necessity that to be well informed in missionary matters, one *must* read them both. The point about which N. N. Y. should be most interested just now, however, is our subscription list. Only 276 subscribers, with such cities as Albany, Troy, Schenectady, and such towns as Catskill, Saratoga Springs, Plattsburg, Glens Falls, and a host more! We ought to have, and could have, at least 500 paying subscriptions. Let us not be satisfied until we *do* have them.

Woman's Presbyterian Board of Missions of the Southwest.

NO. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 Olive St., for missionary correspondence; Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3944 Bell Ave.

Treasurer, Mrs. DANIEL KUHN, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

IT IS now the last week in June, and many of the workers have already left the hot, stifling city for a cooler climate, but some of our number will remain to bear the heat and burden of the day.

MISS JENNIE MCGINTIE, our teacher from Richmond, Utah, is home for several months' vacation.

SOME time ago Rev. E. M. Fenton, of Mora, New Mexico, wrote to our Board, asking for aid to secure a printing press. The request was published in the *Mid-Continent*, and a gentleman in Chicago seeing it in the paper generously sent a good printing press to the school. Mr. Fenton writes: "I can not tell you what a help it is to us in many ways, but our school is still in need of many things. We need carpets and furniture for our living rooms, as we would like to make them as cheerful as possible; but we do not care to ask for anything but the necessities. Please see what you can do for us."

A VERY interesting letter from Miss Lulu Boyd, our missionary in Che-nan-foo, China, has been received. She writes: "It would seem quite unnecessary to say anything of the heat of summer to St. Louis people, but when you add to the sun's rays of a peculiarly dreadful effect, a *prevailing* filth not surpassed in the worst alleys of an American city, the unhappy combination distances anything trans-Pacific, I fancy. I leave here very shortly on my way to Tungchow, on the coast, where I shall spend the summer, as it seems best for health."

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from June 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, 1st, Girls' Soc., 50; 2d Ch., Dying gift of Mrs. Jane Cross Moore, 348; Fulton Ave., Pearl Seekers, 10, 408.00

BLAIRSVILLE.—Blairsville, 60, Noble Bd., 4.90; Derry, 51.09, Bessie Milliken Bd., 9: Ebensburg, 25; Greensburg, 50; Johnstown, 55, Y. L. B., 20; Latrobe, 25; New Alexandria, 13.75, 313.74

CHESTER.—Coatesville, 25; Kennett Square, 17; Oxford, 1st, American Chapter, 77, 119.00

CLEVELAND—Cleveland, 1st, Fidelia Fisk Bd., 50; 2d Ch., 10; Collamer, Birthday Bd., 10; Northfield, Caldwell Bd., 17, 87.00

ELIZABETH.—Plainfield, Crescent Ave., Boys', 10.00

JERSEY CITY.—Englewood, Lookout Club, 5.00

LEHIGH.—Catasauqua, Bridge St., 16.75; Easton, 1st. 35; Easton, Brainerd, 30; E. Stroudsburg, 6; Hazleton, 39.25; Mauch Chunk, 50; Pottsville, 2d, 10; Reading, 1st, 20, Aftermath Soc., 25, Sparkling Gems, 25; Reading, Washington St., 6.73; South Easton, 4.50; Summit Hill, 10, John White Bd., 5, 283.23

LOS ANGELES—Los Ang. Col., Daughters of the King, 13.00

MONMOUTH.—Burlington, Busy Bees, 70; Freehold, Y. L. Seminary, 6.11, 76.11

MORRIS AND ORANGE.—Orange, 2d, S. S., 30.00

PHILADELPHIA.—Clinton St., Immanuel, 43.50; Walnut St., 3, Geo. S. Taylor Bd., 10, 56.50

PORTSMOUTH.—Felicity and Cedron, 11.10; Ironton, 32; Sandy Spring, 3, 46.10

WEST JERSEY.—Camden, 1st. 28.68

MISCELLANEOUS.—Foxburg, Pa., Hope and Persevere Bd., 25; Scranton Pa., Lilies of the Field, 20; Phila., Mrs. Jane Page, 10; Warsaw, N. Y., Legacy of Miss Nancy Wells, 95; Interest on Deposits, 205.12, 355.12

Total for June, 1888, $1,831.48

Boxes have been received and sent as follows:

From Handful of Corn Bd., Baltimore, Md., to Mrs. Calderwood, Muzaffarnargar, India.

From Band, Bellevue, Pa., dry goods, to Miss McBeth, Dakota, value $7.00.

From Willing Workers, Belvidere, N. J., to Miss Dale, Teheran, Persia.

From Gettysburg, Pa., to Mr. Leaman, Nanking, China, to Miss West, Yokohama, Japan, and Miss Eddy, Syria.

From Marietta, O., to Miss Harding, Kangwe, Africa.

From India Chapter Pres. S. S., Oxford, Pa., to Miss Lawson, Allahabad, India.

From North Broad St. Ch., Phila., and Y. L. Band, East Orange, N. J., to Mrs. Holcomb, Jhansi, India.

From F. H. S. Bd., Walnut St. Ch., Phila., to Mrs. Neal, Tungchow, China.

From West Arch St. Ch., and Tenth Ch. Guild, Phila., Forget-me-not Bd., Wenonah, N. J., and Y. P. Miss'y Soc., Xenia, O., to Miss Mary Eddy, Beirut, Syria.

MRS. JULIA M. FISHBURN, *Treas.*,
July 1, 1888. 1334 Chestnut St., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1888.

CEDAR RAPIDS.—Cedar Rapids, 1st, 25, Th. off., 22.84; Coe College, Y. L. S., 10.25; Clinton, 42; Vinton, S. S., 6.34, 106.43

CHICAGO.—Arlington Heights, 1.36; Austin, Y. L. S., 12.59; Chicago, 1st, 27.70; 2d, 139, Y. L. S., 244.17; 4th, 20, Y. L. S., 23, Lower Lights, 22.15; 6th, Y. L. S., 15; Ch. of the Covenant, 16.20; Evanston, Golden Chain, 50; Lake Forest, Y. P. S., 24; Woodlawn Park, 5, 600.17

CRAWFORDSVILLE.—Attica, Willing Workers, 2.25; Beulah Ch., 17; Bethany Ch., 23; Colfax, S. S., 1.25; Delphi, 43.75; Lafayette, 1st, 20; Newtown, 5, Buds of Promise, 25; Thorntown, 21.20, 158.45

FT. WAYNE.—Elkhart, 30; Ft. Wayne, 1st, 76.11, 106.11

KEARNEY.—Kearney, 1.70

LIMA.—Lima, 18.27

MADISON.—Kilbourn, Band, 8.00

MONTANA.—Bozeman, 28.05

NEW ALBANY.—Hanover, 5; New Albany, 3d, 18; Owen Creek Ch., 8, 31.00

PUEBLO.—S. Pueblo, Mesa, Mrs. John Cameron, 10.00

SAGINAW.—Bay City, 19; West Bay City, 8.89, 27.89

ST. PAUL.—Minneapolis, Westminster Ch., 16.50; St. Cloud, 5; St. Paul, East Ch., 10, 31.50

SCHUYLER.—Perry, anon., 10.00

SOUTHERN DAKOTA.—Parker, 3.35; Sioux Falls, 25, 28.35

UTAH.—Salt Lake City, 1st, Band, 1.35

WHITEWATER.—Brookville, 20; College Corners, 4.50; Greensburg, 73; Kingston, 12; Knightstown, 5; Richmond, 25; Rushville, 12; Shelbyville, 13.05, 164.55

WINNEBAGO.—Weyauwega, 5.00

MISCELLANEOUS.—By new subscriptions to "The Interior," Sterator, Ill., 1; Rochester, Pa., 1; Laconner, Washington Ter., Mrs. J. R. Johnson, 5, 7.00

Total for month, $1,343.82
Previously acknowledged, 2,521.21
Total from April 20 to June 20, 3,865.03

We state by request the sum received from Fergus Falls, Minn., during the year ending April 20, '88, viz., from W. M. S., $127.49, Band, 34.30, total, $161.79.

MRS. C. B. FARWELL, Treas.,
CHICAGO, June 20, 1888. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1888.

BROOKLYN.—1st, 11.58; Memorial, 23.33; 2d, Y. L. Miss. Bd., 50; South 3d St., 98.37; Tabernacle, 29.35; Westminster, 15.15, 227.78

MORRIS AND ORANGE, N. J.—East Orange, Bethel, Y. L. S., 5.00

NASSAU.—Freeport, 21; Glen Cove, 15; Newtown, 5.83, 41.83

NEW YORK.—Brick, Junior Soc., 142.10; 5th Ave., Y. L. S., 55; 14th St., Miss. Bd., 21.46; 4th Ave., 62.50; Ladies' Christian Union, Mrs. W. F. Mortimer, 60; Madison Ave., 10.18; Mt. Washington Valley, 75; North, 60; Park, Seekers for Pearls, 160, 646.24

NIAGARA.—Holley, 6.63; Lockport, 1st, 27; Niagara Falls, 9.37, 43.00

NORTH RIV.—Freedom Plains, S.S., 18; Highland Falls, 7.20, Bainbridge Bd., 5; Poughkeepsie, 171.90; Rondout, 16, 218.10

SYRACUSE.—Oswego, Grace, 53.03

WESTCHESTER.—Rye, S. S., 100.00

MISCELLANEOUS.—Leaflets, 31.17; Mite Boxes, 18c., 31.35

Total, $1,366.33
Total receipts from April 1, 1888, 5,072.95

MRS. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts of Woman's Presbyterian Board of Missions of the Southwest, for Foreign Fund, from May 1st to June 1st, 1888.

NEOSHO.—Chanute Bd., 2.50; Independence, 65; Moran, 2.20, 5.35

PALMYRA.—Louisiana, 4.00

TOPEKA.—Baldwin, 7; Wamego Bd., 5.50, 12.50

Total Foreign Fund collected during May, $21.85

Total Foreign Fund previously reported, 243.46

Total For. Fund from April 1st to June 1st, '88, $265.31

MRS. DANIEL KUHN, *Treasurer*,
1608 Chouteau Ave., St. Louis.

INFORMATION
CONSERVATION, INC.